



## Chapter Nine

### The Supreme Lord, the Spiritual World and the Material Creation Sri Krsna, the Original Form of God

O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Bramaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate on Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

#### Purport

Obeisances unto the Personality of Godhead, Vasudeva, directly indicate Sri Krsna, who is the divine son of Vasudeva and Devaki. This fact will be more explicitly explained in the text of this work. Sri Vyasadeva asserts herein that Sri Krsna is the original Personality of Godhead and all others are His direct or indirect plenary portions or portions of the portion. Srila Jiva Gosvami has even more explicitly explained the subject matter in his Krsna-sandarbha. And Brahma, the original living being, has explained the subject of Sri Krsna substantially in his treatise named Brahma-samhita. In the Sama-veda Upanishad, it is also stated that Lord Sri Krsna is the divine son of Devaki. Therefore, in this prayer, the first proposition holds that Lord Sri Krsna is the primeval Lord, and if any transcendental nomenclature is to be understood as belonging to the Absolute Personality of Godhead, it must be the name indicated by the word Krsna, which means all-attractive. In the Bhagavad-Gita, in many places, the Lord asserts Himself to be the original Personality of Godhead, and this is confirmed by Arjuna, and also by great sages like Narada, Vyasa, and many others. In the Padma Purana, it is stated that out of the innumerable names of the Lord, the name of Krsna is the principal one. Vasudeva indicates the plenary portion of the Personality of Godhead, and all the different forms of the Lord, being identical with Vasudeva, are indicated in this text. The name Vasudeva particularly indicates the divine son of Vasudeva and Devaki. Sri Krsna is always meditated upon by the paramahamsas, who are the perfected ones among those in the renounced order of life.

Srimad-Bhagavatam 1.1.1



In these Western countries, when someone sees the cover of a book like Krsna, he immediately asks, "Who is Krsna? Who is the girl with Krsna?"

The immediate answer is that Krsna is the Supreme Personality of Godhead. How is that? Because He conforms in exact detail to descriptions of the Supreme Being, the Godhead. In other words, Krsna is the Godhead because He is all-attractive. Outside the principle of all-attraction, there is no meaning to the word Godhead. How is it one can be all-attractive? First of all, if one is very wealthy, if he has great riches, he becomes attractive to the people in general. Similarly, if someone is very powerful, he becomes attractive, and if someone is very famous, he also becomes attractive, and if someone is very beautiful or wise or unattached to all kinds of possessions, he also becomes attractive. So from practical experience we can observe that one is attractive due to (1) wealth, (2) power, (3) fame, (4) beauty, (5) wisdom, and (6) renunciation. One who is in possession of all six of these opulences at the same time, who possesses them to an unlimited degree, is understood to be the Supreme Personality of Godhead. These opulences of the Godhead are delineated by Parasara Muni, a great Vedic authority.

We have seen many rich persons, many powerful persons, many famous persons, many beautiful persons, many learned and scholarly persons, and persons in the renounced order of life unattached to material possessions. But we have never seen any one person who is unlimitedly and simultaneously wealthy, powerful, famous, beautiful, wise, and unattached, like Krsna, in the history of humanity. Krsna, the Supreme Personality of Godhead, is a historical person who appeared on this earth 5,000 years ago. He stayed on this earth for 125 years and played exactly like a human being, but His activities were unparalleled. From the very moment of His appearance to the moment of His disappearance, every one of His activities is unparalleled in the history of the world, and therefore anyone who knows what we mean by Godhead will accept Krsna as the Supreme Personality of Godhead. No one is equal to the Godhead, and no one is greater than Him. That is the import of the familiar saying, "God is great" .....

Since Krsna is all-attractive, one should know that all his desires should be focused on Krsna. In the Bhagavad-Gita it is said that the individual person is the proprietor or master of the body, but Krsna, who is the Supersoul present in everyone's heart, is the supreme proprietor and supreme master of each and every individual body. As such, if we concentrate our loving propensities upon Krsna only, then immediately universal love, unity and tranquility will be automatically realized. When one waters the root of a tree, he automatically waters the branches, twigs, leaves, and flowers; when one supplies food to the stomach through the mouth, he satisfies all the various parts of the body. The art of focusing one's attention on the Supreme and giving one's love to Him is called Krsna consciousness. We have inaugurated the Krsna consciousness movement so that everyone can satisfy his propensity for loving others simply by directing his love towards



**Krsna.** The whole world is very much anxious to satisfy the dormant propensity of love for others, but the inventions of various methods like socialism, communism, altruism, humanitarianism, nationalism, and whatever else may be manufactured for the peace and prosperity of the world, are all useless and frustrating because of our gross ignorance of the art of loving Krsna. Generally people think that by advancing the cause of moral principles and religious rites, they will be happy. Others may think that happiness can be achieved simply by economic development, and yet others think that simply by sense gratification they will be happy. But the real fact is that people can only be happy by loving Krsna.

Krsna book, pp. xi-xiv

## The Spiritual World

The spiritual planets of the spiritual world are known as the Vaikuntha planets. These planets are unlimited and on each planet a different form of the Lord exists in His four-armed Narayana form with His consort Laksmi. There the Lord is served with awe and reverence in great opulence. This is the only type of relationship existing on these planets. All the inhabitants of the Vaikuntha planets have four-armed forms like the Lord's, except that He alone has the mark of Srivatsa (curl of white hair) on His chest.

The supreme planet in the spiritual world is Goloka Vrndavana, where the Lord Krsna resides in His original two-armed form as Syamasundara, playing a flute in the company of Srimati Radharani. Here the relationships are those of friendship, parental affection, and conjugal love, as well as the lower rasa of servitorship and neutrality. Sri-Sri Radha-Krsna are the central figures in Goloka Vrndavana. Goloka means the place where there are many cows, who give as much milk (which is like nectar) as one may desire. The trees are all desire trees which fulfill all desires. Since everything is self-effulgent, there is no need of sunlight, moonlight, or electricity.

The nature of life in Goloka Vrndavana is that the devotees forget that Krsna is God and simply love Him. This is due to the influence of yoga-maya or the Lord's internal potency. Yoga-maya makes the elderly gopis think that Krsna is their son; the damsels think that He is their lover, and the cowherd boys think that He is their dear friend.

Goloka Vrndavana exists eternally in the spiritual world, but it also manifests itself by descending to the earth, where it is called Gokula Vrndavana. Gokula Vrndavana, on this earth, is the same as Goloka Vrndavana, and Krsna descends there to display His eternal pastimes with His eternal associates in order that we may better understand the activities of spiritual exchange of love.



## The Process of Creation

The original spiritual plant, which resembles the whorl of a huge lotus flower, is called Goloka Vrndavana. It is the abode of Lord Krsna, the original Supreme Personality of Godhead. This original planet Goloka, throws off a spiritual ray of effulgence called brahmajoti, which is the ultimate goal of the impersonalists. Within this unlimited brahmajoti there are innumerable spiritual planets, as there are innumerable planets within the sun rays of the material universes; these are the Vaikuntha planets previously discussed.

Sometimes a spiritual cloud overtakes a corner of the spiritual sky of brahmajoti, and the covered portion is called the mahat-tattva. The Lord then, as Maha-Visnu, lies down in the water within the mahat-tattva; this water is called the Causal Ocean (Karana-jala.) As Maha-Visnu sleeps within the Causal Ocean, He exhales innumerable universes as He breathes. These floating universes are scattered all over the Causal Ocean. They remain in existence during one breath of Maha-Visnu. In each floating universe the same Maha-Visnu is present as Garbhodakasayi Visnu, who lies sleeping on the Sesa serpent incarnation on the Garbha Ocean. From His navel sprouts a lotus stem, and on the lotus flower is born Brahma, the lord of the universe. Brahma creates all living beings within that universe, as well as the sun, moon, and other demigods.

## The Concept of the Atom and the Evolution of the Material Elements

### *Atomic Theory - Not a New Concept*

The concept that material objects such as cars and chairs are composed of many small units called atoms is not new, in fact the ancient philosophers Gautama and Kanada taught this. Although this ancient Vedic conception of the atom is much older than any such idea in the west, historians typically say that the idea was invented by Democritus in ancient Greece. One of the major causes of this misunderstanding of the origin of the atomic theory is the fact that very few records have survived to the present day. For example, one of the largest and most famous libraries of the ancient world was located at Alexandria, Egypt, but to our great loss it was destroyed by fire around 50 B.C., the net result being that we know very little about civilizations which flourished before the birth of Christ.

Although the idea that matter is composed of atoms is valid we should note that the Vedic conception also includes the understanding that the Atma and Paramatma (Krsna) are not material manifestations and so are not made up of atoms, whereas the view of modern science is that everything is composed of atoms or other material particles. The view of modern science to completely ignore the superior non-physical nature of living beings and instead try to explain everything about life, including consciousness and perception, in



terms of chemical reactions in the physical body. This is a glaring error on the part of modern science because all attempts to explain consciousness and perceptions in terms of material elements have been a complete failure.

What then is the Vedic conception of the atom? Srimad Bhagavatam describes the atom as follows: "The material manifestation' s ultimate particle, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms but it is misunderstood by the common man." (3.11.1)

To put things in the right perspective, this concept of the atom does not play a very important role in the Vedic description of the material nature; rather the Vedas describe several elements as the fundamental building units of the material manifestation.

### *Fundamental Principles of Material Nature*

These elements, as referred to above, are earth, water, fire, air, ether, mind, intelligence, and false ego; in Bhagavad-Gita 7.4, Lord Krsna describes these elements as His separated material energies. These elements, then, are Krsna' s external energy and are fully under His control. It is interesting to note that the ancient Greeks also believed that material nature was made up of the basic elements earth, water, fire, and air, and up to the time of Napoleon, Europeans also accepted this scheme.

We must be careful to distinguish the elements described in the Vedas from ordinary earth such as one might dig up from his backyard, ordinary water such as one might drink, the fire burning in one' s fireplace, and the air described as consisting of oxygen, nitrogen, and other gases. The Vedas are certainly not describing such ordinary substances which are actually not elements at all. What then do the Vedas mean when they say that the basic elements are earth, water, fire, etc.? From studying the Srimad-Bhagavatam one can see that these Vedic elements are something much more subtle than the ordinary substances described above. These Vedic elements are related to the connection between the jivatma and matter, and they are also related to the perception of the jivatma. This can be more clearly understood by studying the Vedic description of how Lord Krsna creates the material elements, as outlined in the Srimad-Bhagavatam.

In the Vedic description of the creation there are two phases. In the first phase of creation, called sarga, the elements are manifested on a potential level and also the different senses and sense organs are created simultaneously. Visarga or the secondary creation refers to the appearance of Lord Brahma and his creating the varieties of planets and species within the universe using the ingredients manifested during the sarga phase.

The sarga phase of creation is described as follows. From Lord Krsna' s own energy the mahat-tattva, or total material energy, is produced. from the maha-tattva the false ego in



three different aspects is produced: the false ego in goodness, the false ego in passion, and the false ego in ignorance. These three different aspects arise from the influence of the three modes of material nature upon the false ego.

From the false ego in goodness the mind is generated and becomes manifest, as also the ten demigods controlling the bodily movements. By transformation of the false ego in passion, intelligence takes birth. Egoism in the mode of passion also produces two kinds of senses - the senses for acquiring knowledge like the ear, skin, nose, eyes and tongue, and the senses of action like the mouth, hands, legs, genitals, and the outlet for evacuating. When egoism in ignorance is agitated the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing. From ether or sky evolves the subtle elements touch and thence the air and sense of touch. From air there is the evolution of form, the element of fire and the sense of sight. By the interaction of fire and the visual sensation, the subtle element of taste develops. From taste, water is produced, and the tongue, The subtle element odor evolves next and thence the earth and the olfactory sense. It is clear from the above description that the Vedic elements are connected with the senses of the jivatma and also with the sense objects.

As mentioned above, the Europeans up until the end of the eighteenth century also believed that all matter was composed of earth, water, fire, and air. Unfortunately, however, they did not understand the subtle nature of these elements as described in Srimad-Bhagavatam - hence they took the water element to mean ordinary water, the air element to mean the ordinary air we breathe, and so on.

The Vedic account is referring to something quite sophisticated. It is not a primitive account by any means. It is referring to an area in which science has thus far not made any advancement since the scientists cannot understand how consciousness relates to matter.

## Avatars

**The avatara, or incarnation of Godhead, descends from the kingdom of God for material manifestation. And the particular form of the Personality of Godhead who so descends is called an incarnation, or avatara. Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, they assume the name avatara.**

There are various kinds of avatarsas, such as purusavatarsas, gunavatarsas, mavatarsas, saktyavesa-avatarsas, manvantara-avatarsas and yugavatarsas - all appearing on schedule all over the universe. But Lord Krsna is the primeval Lord, the fountainhead of all avatarsas. Lord Krsna descends for the specific purpose of mitigating the anxieties of the



pure devotees, who are very anxious to see Him in His original Vrndavana pastimes. Therefore, the prime purpose of the Krsna avatara is to satisfy His unalloyed devotees.

No one should be accepted as an avatara unless he is referred to by scripture. It is not a fact that the Lord appears only on Indian soil. He can manifest Himself anywhere and everywhere, and whenever He desires to appear. In each and every incarnation, He speaks as much about religion as can be understood by the particular people under their particular circumstances. But the mission is the same, to lead people to God consciousness and obedience to the principles of religion. He descends personally, and sometimes He sends His bona fide representative in the form of His son, or servant, or Himself in some disguised form.

The principles of the Bhagavad-Gita were spoken to Arjuna, and, for that matter, to other highly elevated persons, because he was highly advanced compared to ordinary persons in other parts of the world. Two plus two equals four is a mathematical principle that is true in the beginner's arithmetic class and in the advanced class as well. Still, there are higher and lower mathematics. In all incarnations of the Lord, therefore, the same principles are taught, but they appear to be higher and lower in varied circumstances. The higher principles of religion begin with the acceptance of the four orders and the four statuses of social life, as will be explained later. The whole purpose of the missions of incarnations is to arouse Krsna consciousness everywhere. Such consciousness is manifest and non-manifest only under different circumstances.

**Bhagavad-Gita 4.8 and 4.7, purports**

## **Lila - avatars and other Incarnations**

Krsna's incarnations are as numerous as the waves in the ocean, but there are ten Lila avatars described in Srimad-Bhagavatam. These incarnations appear in extraordinary circumstances and perform unimaginable pastimes.

**Matsya**, is the Lord's fish incarnation, who appeared twice. First He appeared during the reign of Caksusa Manu to protect the pious king Satyavrata. Lord Matsya first appeared as a small fish, but grew to gigantic size. During a partial inundation of the universe, King Satyavrata attached himself to the fish that pulled the king and seven rsis. Secondly, in the ocean of dissolution, Lord Matsya saved the Vedas on a boat carried by Him.

**Kurma** was Krsna's incarnation as a tortoise. The demigods and the demons desired to churn the ocean of milk to extract nectar. They used Mandara mountain as a pivot and the serpent Vasuki as a churning rod, while Lord Kurma appeared to hold up the



mountain on his back. The churning was accepted by the Lord as a means of scratching His back and He felt pleased.

**Varaha**, or Lord Boar, appeared to uplift the earth planet on His tusks when it had fallen into the Garbodhaka Ocean because of the nefarious activities of Hiranyaksa. Appearing from Lord Brahma' s nostril, Lord Varaha grew to gigantic size, rescued the earth, and then killed Hiranyaksa, the first king of the demons.

**Nrsimhadeva** was the Lord' s incarnation as a being that is half man and half lion. He appeared to protect His devotee Prahlada from the malice of his father the demonic king Hiranyakasipu, twin brother of Hiranyaksa. Lord Nrsimhadeva is the protector of all the devotees of the Lord and is worshiped by them daily.

**Vamanadeva**, the incarnation as a dwarf brahmana, appeared to help the demigods regain their kingdom from the conqueror Bali Maharaja. Lord Vamanadeva begged three steps of land from Bali Maharaja, who thought he was giving charity to an ordinary brahmana. With His first step Lord Vamanadeva covered the entire planet, and with the second He covered the whole universe, puncturing a hole in its boundary through which the Ganges flowed. Seeing that he had lost his entire kingdom, Bali Maharaja asked the Lord to place His third step on Bali Maharaja' s head. Bali Maharaja was first sent to hell because he failed to supply the promised three steps of land, but the Lord later awarded him a planet, Sutala, and became his doorkeeper.

**Parasurama** was Krsna' s incarnation as a ksatriya. He appeared to rid the world of the demoniac ruling class and killed the ksatriya community twenty-one times.

**Ramacandra** was Krsna' s incarnation as the ideal king. He was banished to the forest with His wife Sita and brother Laksmana by the evil wishes of His stepmother. There He remained for twelve years and finally killed the demoniac king Ravana, who had kidnapped Sita. After His exile, He returned with Sita and became king of Ayodhya, to the great delight of all the citizens.

**Buddha**, being compassionate on the innocent animals, put forth the philosophy of Ahimsa: non-violence to protect those poor animals that were being indiscriminately slaughtered under the veil of following Vedic rituals. Lord Buddha cheated the atheists by decrying the Vedas and getting them to worship him.

**Balarama** is a svamsa expansion of the Lord, and therefore there is no difference in potency between Krsna and Balarama. The only difference is in their bodily structures. As the first expansion of Godhead, Balarama is the chief Deity among the first quadruple forms, and He is the foremost assistant of Sri Krsna in His transcendental activities.





**Kalki** is Krsna' s incarnation who will appear at the end of Kaliyuga to kill everyone. It is explained that people will be so demonic that there will be no question of preaching. Therefore, Krsna will kindly cut off everyone' s head with a sword while riding a white horse, and thus liberate all the people.

### *Other Incarnations*

In the beginning of creation, the Lord expanded Himself in the universal form of the Purusa-avatars. The first three incarnations is Karanodakasayi-Visnu or Maha-Visnu. From His skin holes the innumerable universes have sprung up. In each universe the second incarnation appears as Garbhodakasayi-Visnu. He is lying on the Garbhodaka Ocean which is filled with the water from His own perspiration. From His navel grows the stem of the lotus flower which is the birthplace of Lord Brahma. Within the stem of the lotus there are fourteen divisions of planetary systems. From Garbhodakasayi-Visnu comes Ksirodakasayi-Visnu, who is the collective Paramatma or supersoul of all living beings. He is called Hari, and from Him all incarnations within this universe are expanded.

The Lord appeared as Kapila Muni, son of Devahuti and Kardama. He instructed His mother about self-realization in the form of Sankhya philosophy, as related in the Third Canto of Srimad-Bhagavatam.

The Lord Himself incarnated as Lord Visnu for the maintenance of the material world. Lord Brahma was born from the navel of Garbhodakasayi Visnu for the purpose of creation and Lord Siva was born from the anger of Lord Brahma for the purpose of universal destruction. They take charge of the modes of goodness, passion, and ignorance respectively, and are referred to as guna avatars.

In the beginning of creation there were four sons of Lord Brahma called the Kumaras. They desired never to grow up and were thereby never affected by sex desire. They appear to be young boys of five years of age. They taught the process of Brahman realization and underwent severe penances. Later, they became devotees by smelling the incense and Tulasi leaves offered to the Lord.

The Lord appeared as Dattatreya, the son of the great sage Atri Muni and his wife Anasuya. The wife of the Rsi prayed to Lord Brahma, Lord Visnu and Lord Siva that they combine to become her son. The Lord agreed to do so, and, as Dattatreya, appeared to expound the philosophy of the spirit soul.

The Lord incarnated as Nara and Narayana Rsis, the twin sons of King Dharma. They underwent severe and exemplary penances to control the senses. Their Lordships are worshiped at Badari Narayana Asrama in the Himalayas. Once Cupid tried to break



**Their vows of austerity by presenting celestial beauties before Them, but They manifested millions of women even more beautiful than the demigoddesses sent by Cupid.**

**The Lord appeared as Suyajna, son of Prajapati Ruci and his wife Akuti. During the reign of Svayambhuva Manu there was no one to accept the post of King Indra to administer universal affairs, so the Lord agreed to accept that post and ruled with His sons.**

**He appeared as King Rsabha, son of King Nabhl and Merudevi. This incarnation showed the path of perfection followed by those who fully control their senses. He had one hundred sons headed by Maharaja Bharata. He gave very elaborate instructions (related in the Fifth Canto of Srimad Bhagavatam) on how to become free from material bondage.**

**King Prthu was an incarnation of Lord Krsna appearing (by the prayers of the great sages) out of the body of King Vena. He accepted the role of an ideal king and cultivated the land to yield many crops and produce. He also performed ninety-nine horse sacrifices and the citizens were extremely happy under His rule.**

**The Lord appeared as Dhanvantari, a plenary portion of a plenary portion of Lord Visnu. He appeared out of the ocean of milk, and inaugurated the science of medicine in the universe. This science is founded in the Ayur-Veda.**

**The Lord' s incarnation as Sila Vyasadeva appeared in the womb of Satyvati, through Parasara Muni. He divided the original Veda into four, the Sama, Yajur, Rg, and Atharva. He then explained them in different branches like the Puranas and the Mahabharata. Vyasadeva did this for the sake of less intelligent people in the age of Kali.**

## **Sri Caitanya Mahaprabhu, the Golden Avatara**

**Five hundred years ago, the Supreme Personality of Godhead appeared as Sri Caitanya Mahaprabhu, the Golden Avatara. Lord Caitanya is the most recent and most merciful incarnation of God and is known as Patita-pavana, deliverer of the most fallen. He appeared in Bengal in 1486 in the province of Nadla at Sridhama Mayapura, Navadvipa, and there He inaugurated the sankirtana movement to propagate the chanting of the Hare Krsna maha-mantra: hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama hare hare.**

**Lord Caitanya exhibited wonderful pastimes, proving Himself to be the Personality of Godhead. His advent was predicted in the revealed scriptures, most notably in the Srimad Bhagavatam (11.5.32). Here it is stated that the Supreme Personality of Godhead would appear in His devotional feature, accompanied by His associates, to introduce the yuga-dharma, the chanting of the Lord' s holy name. It's also mentioned that those who**



have sufficient intelligence will worship the Lord in this fallen age of Kali by taking part in the Sankirtana movement.

That Sri Caitanya Mahaprabhu was an incarnation of God was clear to many saintly persons, especially to Rupa Gosvami, who recited the following verse upon meeting the Lord at Praying: "My dear Lord, You are the most munificent incarnation of God. And the proof is that You are distributing what no one else, not even Krsna Himself, has ever been able to distribute before, namely pure love of Krsna."

The Absolute Truth is one, but became two as Radha and Krsna, and has now become one again as Sri Caitanya Mahaprabhu. Lord Caitanya is Krsna Himself, appearing with the complexion of His eternal consort, Srimati Radharani, to experience Radharani's feelings of separation from Himself. This mood is further expressed in Lord Caitanya's Siksastaka prayers as follows: "O Govinda, feeling your separation, I am considering a moment to be like twelve years or more, and tears are flowing from my eyes like torrents of rain. I am feeling all vacant in this world in Your absence."

To experience how the love of His devotees is always increasing due to separation, Krsna appeared as His own devotee, as Sri Caitanya Mahaprabhu.

Locanananda dasa Adhikary  
The Advent of Lord Caitanya (n.p.)